THE
Laity's Directory;
OR, THE
ORDER
OF THE
CHURCH-SERVICE,
ON
SUNDAYS and HOLY-DAYS;
WITH
Several other Useful Observations.
According to the LATIN Directory.

For the Year of our Lord MDCCLXIX.

Being the first after *Bissextile* or Leap Year.

BRITISH MUSEUM

Abbreviations and Notes.

B, C, D, *ſignifies* Biſhop, Confeſſor, and Doctor. M. Martyr. MM. Martyrs. V. Virgin. C. Confeſſor. d Double. gr d. greater Double. ſd. Semidouble. White, Red, *&c.* in Italic, *denotes* the Colour of the Ornaments for the Day. Holidays are in Capitals.

N. B. The Regular Clergy ſometimes vary from theſe Colours, on account of the Feſtivals belonging to their reſpective Orders.

Feria is the Week Day which has no Feſtival.

The common Commemorations, are thoſe following the *Magnificat*, in the Veſpers for Sundays; *Term begins*, *Term ends*, mean the Beginning and Ending of that Time which is appointed four Times in the Year for hearing and determining Cauſes in *Weſtminſter-Hall*.

The *Indulgences* mentioned in this, are for the *London* Diſtrict.

Note, The Maſs is ſaid of the Sunday or Feaſt, unleſs it be a Semidouble, Simple, or Feria; for then it may be ſaid in *Black* for the Dead, or a Votive one may be ſaid of ſome Saint, or Feſtival, except within a priviledged Octave, ſuch as the Octave of Chriſtmas, Epiphany, Holy Week, Eaſter, Whitſuntide, Corpus Chriſti, and ſome other particular Days.

A Letter from S. Denis *biſhop of* Alexandria *to* Fabius *biſhop of* Antioch, *containing the martyrdom of ſeveral holy confeſſors, who ſuffered death in the years of Chriſt* 249, *and* 250, *under the empires of* Philip *and* Decius.

IT was not the emperor Decius's edict, which excited the perſecution againſt us; it was begun a year before. It was a poet that ſtirred up the people againſt us, and induced them to defend the old ſuperſtition, which he thought could not be better defended than by ſhedding our blood. They firſt ſeized on an old man called *Matras*, and would oblige him to blaſpheme. But becauſe he would not do it, they beat him with ſticks, pierced his face with pointed reeds, and ſtoned him in a ſuburbs. Afterwards they led a faithful woman whoſe name was *Quinta*, to the temple of their idol, and urged her to adore it. When ſhe had refuſed with execration and horror, they bound her feet, dragged her upon the ſtones thro' the city, and beat her all over her body till they came to the ſuburbs, where they ſtoned her to death. After this they enter by crouds into the houſes of the chriſtians, take them from thence with violence, ſtrip them, pillage the beſt of their moveables, and burn the reſt, with the ſame licence as if the city had been taken by aſſault. In the mean time our brethren retired, and ſaw their goods ſtolen with the ſame joy as thoſe did of whom S. *Paul* ſpeaks. There was but one, that I know of, that fell into their hands, and renounced the faith. They then took *Appollonia*, that admirable virgin, and broke her teeth by the violence of the blows they gave her in the face. Afterwards

wards they lighted a great fire out of the city, and threatned to throw her into it, if ſhe did not blaſpheme with them. Having excuſed herſelf, and being left at liberty, ſhe threw herſelf into the pile, where ſhe was inſtantly conſumed. They found *Serapion* in his own houſe, made him ſuffer cruel torments, bruiſed his body, and at laſt threw him down from the top of it. We durſt not go night or day into the ſtreets, or public places; becauſe all the people cried out, that whoſoever refuſed to blaſpheme, ſhould be burnt alive. This perſecution having continued a long time, it was ſucceeded by a ſedition, and a civil war, whereby thoſe that had combated us with ſo great fury, armed againſt one another. Then we breathed a little. But the calm was very ſoon changed into a ſtorm. The edict having been publiſhed againſt us, we beheld aſtoniſhing things, ſuch as the Lord had foretold, and capable, if it were poſſible, of ſeducing the very elect. The terror was extreme. Many of the moſt conſiderable advanced with fear. Thoſe that had charges appeared as uſual to exerciſe them. Others were forcibly dragged away by thoſe that knew they were chriſtians. Some were pale and trembling, as if they had not walked to ſacrifice to the idols, but to be ſacrificed themſelves; ſo that the people made a jeſt of their not having the courage either to ſacrifice, or to die. Others advanced boldly towards the altar, and affirmed that they had never been chriſtians. They were of the number of thoſe of whom our Saviour ſaid, that it is very difficult for them to be ſaved. The reſt ranged themſelves on the ſide of the one or the other of thoſe I have mentioned, or endeavoured to fly, and ſome of theſe laſt were taken. There were ſome among them who after continuing in priſon for ſeveral days, renounced the faith, without being taken before the judges. Others after bearing the torments with ſome ſort of conſtancy, were ſhaken by the threats of new ones which they were preparing for them.

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The bleſſed pillars of the Lord, which he had ſupported upon the immoveable foundation of the faith, continued firm and ſtedfaſt, and were intrepid witneſſes of the truth of his kingdom. *Julian* was the firſt. He was afflicted with the gout, and could neither walk nor ſtand; who was traduced with two others that carried him, one of whom renounced the faith immediately. The other called *Cronion*, and ſurnamed *Eunius*, having confeſſed Jeſus Chriſt with *Julian*, they were ſet upon camels, and beaten thro' all the city, which as you know is very large, and at length burnt in a hot pile which the people had lighted. A Soldier called *Beſas*, who had conducted them to the place of puniſhment, and had repulſed thoſe that abuſively inſulted them, was led before the judge at the confuſed cries of the multitude, that roſe up againſt him; and having generouſly combated as a valiant athlete, for the defence of the cauſe of the Lord, his head was cut off.

[*Continued after the month*]

JANUARY *has* XXXI *Days.*

1 SUNDAY (vacant) CIRCUMCISION of our Lord d 2 cl white. Veſpers the ſecond of it, with a commemoration of the oct. of S. Stephen.
2 *Monday*, octave-day of S. Stephen d *red.*
3 *Tueſday*, octave-day of S. John d *white.*
4 *Wedneſday*, oct. day of holy Innocents d *red.*
5 *Thurſday*, vigil, octave of S. Thomas d *red.*
6 *Friday*, abſt. The EPIPHANY of our Lord d 1 cl *white.* Veſpers the ſecond of it.
7 *Saturday*, abſt. of the octave of Epiph. ſd white.
8 SUNDAY within the oct. ſd *white.* Veſpers of it, with a commem. of the octave. n M I m.
9 *Monday*, of the octave ſd *white.*
10 *Tueſday*, of the octave ſd *white.*

11 *Wedneſday* of the octave ſd *white.*
12 *Thurſday*, of the octave ſd *white.*
13 *Friday*, abſt. octave day of Epiph gr d *white.*
14 *Saturday*, abſt. S. Hilary BC ſd *white.*
15 2 SUNDAY aft. Epiph. Holy name of JESUS d 2 cl *white*, Veſpers the ſecond of it, with commem. of Sunday, and of S. Marcellus. M f q 9 m.
16 *Monday*, S. Marcellus PM ſd *red.*
17 *Tueſday*, S. Anthony Ab Cd *white.*
18 *Wedneſday*, S. Peter's chair at Rome gr d *white.*
19 *Thurſday* S. Paul firſt Hermit Cd *white.* (15 inſt.)
20 *Friday*, faſt SS Fabian and Sebaſt. MM d *red.*
21 *Saturday*, abſt. S. Agnes VM d *red.*
22 Septuageſima SUNDAY, ſd *purple.* Veſpers of it, with commem of S. Raymund, and of S. Emerentiana VM. and the common commem. f M 3 m.
23 *Monday*, S. Raymund C ſd *white.* Term begins.
24 *Tueſday*, S. Timothy BM ſd *red.*
25 *Wedneſday*, Converſion of S. Paul Ap gr d *white.*
26 *Thurſday*, S. Polycarp BM ſd *red.*
27 *Friday*, faſt, S. John Chryſoſt. BCD d *white.*
28 *Saturday*, abſt. SS. Vincent &c. MM ſd *red.* (22 inſt.)
29 Sexageſima SUNDAY ſd *purple.* Veſpers of it, with a commem. of S. Martina, and the common commemorations. M l q 8 e.
30 *Monday*, S. Martina VM ſd *red.*
31 *Tueſday*, S. Peter Nolaſcus Cd *white.*

S. Denis's *letter continued.*

ANother native of Africa, called *Macarius*, that is to ſay happy, and who was ſo indeed, becauſe he had the grace of God, having not been moved with all that the judge had ſaid to him, to induce him to renounce the faith, was burnt alive. After this *Epimacus* and

and *Alexander* were taken from an obſcure priſon, where they had been a long time in chains, and were cruelly beaten, torn with iron claws, and at laſt burnt in unquenched lime. Four women ſuffered martyrdom with them. The firſt was a girl called *Ammonarion*, who having been a long time tormented by the judge, becauſe ſhe had told him ſhe would never do what he deſired, ſhe kept her word, and was led to puniſhment. *Mercury* a woman venerable for her age. *Denyſa* the mother of many children, for whom however ſhe had leſs love than for God, and another *Ammonarion*, had their heads cut off, without having ſuffered other torments before; becauſe the judge was aſhamed to torment them unprofitably, and to be overcome by women. The firſt *Ammonarion* had experienced all the puniſhments. *Heron*, *Ater*, and *Iſidore*, Egyptians, were led before the judge, with a youth of fifteen years old called Dioſcorus. The judge endeavoured firſt to deceive him by his diſcourſes, as the moſt ſimple, and to ſhake him by torments, as the weakeſt; but he equally reſiſted the violence of torments, and the ſweetneſs of words. The others having been cruelly beaten, and ſuffered the moſt rigourous torments with an invincible conſtancy, were at laſt burnt. *Dioſcorus*, who had gained admiration by the wiſdom of his anſwers, was ſent away by the judge, who told him, that in favour of his age, he gave him a little time to change his opinion. He continues amongſt us, and God reſerves him to another more celebrated combat. *Nemeſion* alſo a native of Egypt was falſly accuſed of belonging to a company of thieves, and having juſtified himſelf before the Centurion was afterwards accuſed of being a chriſtian, and led in chains to the governour. That moſt unjuſt judge having made him to be tormented once more than the thieves, cauſed him to be burnt with them; and thus he had the happineſs to have that conformity with our Saviour, as to die like him in the company

pany of thieves. A company of Soldiers, to wit, *Ammon*, *Zenon*, *Ptolomy*, *Ingenuus*, and the old *Theophilus*, ſtanding before the tribunal of the judge, perceived that a man accuſed of being a chriſtian, was ready to deny it, they inſtantly made him ſigns with the eyes and hand, and then with the whole body, ſo that they were obſerved; but before any body advanced to arreſt them, they approached the tribunal, and preſented themſelves, confeſſing that they were chriſtians. The governour and the other judges were aſtoniſhed at the boldneſs with which they offered themſelves to death. They departed thus exceeding joyful for having ſo glorioufly confeſſed Jeſus Chriſt, and having made him triumph by the generoſity of their faith.

FEBRUARY *has* XXVIII *Days.*

1 *Wedneſday*, faſt S. Ignatius BM ſd *red.*

2 *Thurſday*, PURIFICATION of the BV Mary d 2 cl *white.* (at bleſſing the candles *purple*) Veſpers the ſecond of it, with commem. of S. Francis, and of S. Blaſe. At Compline *Anth.* Ave Regina

3 *Friday*, faſt S. Francis de Sales, BC d *white.* (29 Jan.)

4 *Saturday*, abſt. S. Andrew Corſine BC d *white.*

5 Qinquageſima SUNDAY, ſd *purple.* Veſpers the firſt of S. Agathy, with commem of Sunday, and of S. Dorothy, verſe, *Diffuſa eſt*, &c.

6 *Monday*, S. Agathy VM d *red.* (Yeſterday) n M 6 e.

7 *Shrove-Tueſday*, S. Romuald Ab C d *white.*

8 *Aſh-Wedneſday purple.* A faſt, and ſo is every day, except Sundays which are abſtinence, during this penitential ſeaſon of Lent. On this day aſhes are bleſſed, and put on the foreheads of the faithful, uſing theſe words: *remember man that duſt thou art, and unto duſt thou ſhalt return*; to put them in mind of their mortality,

mortality, and that this is a time of repentance and mortification.

9 *Thurſday*, S. John de Matha C d *white.* (Yeſterd.)
10 *Friday*, S. Scholaſtica V d *white.*
11 *Saturday* of it, *purple.*
12 1 SUNDAY of Lent, ſd *purple.* Veſpers of it, with the common commemorations.
A plenary Indulgence, and till next Sunday.
13 *Monday*, of the feria, *purple.* Term ends. M f q 4 e.
14 *Tueſday*, of the feria, *purple.*
15 *Wedneſday*, Ember-day, of the feria, *purple.*
16 *Thurſday*, of the feria, *purple.*
17 *Friday* Ember-day, of the feria, *purple.*
18 *Saturday*, Ember-day, of the ſame, *purple.*
19 2 SUNDAY of Lent, ſd *purple.* Veſpers of it, with the common commemorations.
20 *Monday*, of the feria, *purple.* f M 5 e.
21 *Tueſday*, of the feria, *purple.*
22 *Wedneſday*, S. Peter's Chair at Antioch, gr d *white.*
23 *Thurſday*, vigil, of the feria, *purple.*
24 *Friday*, S. MATHIAS d 2 cl *red.* [Veſpers are the ſecond of him, commem. of the Friday.] Compline.
25 *Saturday* of the ſame, *purple.*
26 3 SUNDAY of Lent, ſd *purple.* Veſpers of it with the common commemorations.
27 *Monday*, of the feria, *purple.*
28 *Tueſday*, of the feria, *purple.* M l q 5 e.

S. Dennis's *letter continued.*

SEveral others were torn in pieces by the pagans in the towns and villages. I will here relate an example of this. *Iſeurion* managed the affairs for a man of quality, who commanded him to ſacrifice to the idols, and upon his refuſing to obey him in that particular, he ill treated him, and not being able to gain any

any thing by his bad uſage, he abuſed him more ſenſibly, whereby being ſtill unable to ſhake his firmneſs, he killed him, by running a ſtake into his bowels. What need is there to ſpeak of an innumerable multitude of people that died of hunger, thirſt, or cold, upon the mountains, and in the deſerts; or who were killed by thieves, or devoured by wild beaſts? Thoſe that remain are irreproachable witneſſes of the choice which God had made of them by his grace, and of the victory they have obtained by their faith. I will here relate but one example of this to diſplay the truth hereof. An old man whoſe name was *Cheremon*, biſhop of *Nilus*, having fled with his wife upon a mountain of *Arabia*, never returned, nor could the brethren ever find him, what care ſoever they took to ſeek him. Several were taken by the Saracens upon that mountain, and led into captivity, ſome of whom were redeemed by money, and others are yet in their hands. I write all this to you, my deareſt brother, to acquaint you what the perſecution of our church has been, which thoſe who have ſuffered it comprehend the greatneſs and violence of it better than any body. . . . . Moreover the holy martyrs who are now ſeated with Jeſus Chriſt in his kingdom, and who will judge the world with him, have received thoſe that were fallen during the perſecution, and had ſacrificed to the idols; and having believed that their penance might be acceptable to him who loves the converſion of a ſinner better than his death, they have received them favourably, and admitted them into their ſociety, and ſuffered them to pray and eat with them. What conduct then do you counſel us to keep in regard to them? What ought we do? Shall we follow the advice of the holy martyrs; ſhall we confirm the ſentence they have given, or rather the favour they have granted by treating thoſe penitents with mildneſs, or elſe ſhall we eſtabliſh ourſelves judges of the holy martyrs, ſhall we examine their ſentence, ſhall we cancel it? Shall

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we overthrow what they have eſtabliſhed, ſhall we do an injury to their mildneſs, and ſhall we excite the wrath of God?

MARCH *has* XXXI *Days.*

1 *Wedneſday* of the feria, *purple.*
2 *Thurſday* of the feria, *purple.*
3 *Friday* of the feria, *purple.*
4 *Saturday* S. Caſimir C ſd white
5 4 SUNDAY of Lent, ſd *purple.* Veſpers of it, with the common commemorations.
6 *Monday* of the feria, *purple.*
7 *Tueſday*, S. Thomas of Aquine CD d *white.*
8 *Wedneſday*, S. John de Deo C d *white.* n M 6 m.
9 *Thurſday* S. Frances wid d *white.*
10 *Friday*, the forty martyrs, ſd *red.*
11 *Saturday* of the ſame, *purple.*
This day before Veſpers the pictures and crucifixes are to be veiled with purple, in memory of our Saviour's going out of the temple, and hiding himſelf.
12 Paſſion SUNDAY ſd *purple.* Veſpers the firſt of S. Gregory, at *Magnif.* O Doctor, comm. of Sunday.
13 *Monday* S. Gregory the great PCD d *white.* (Yeſterday)
14 *Tueſday* of the feria, *purple.* M f q 12 n.
15 *Wedneſday* of the feria, *purple.*
16 *Thurſday* of the feria, *purple.*
17 *Friday*, the ſeven dolours of BV Mary gr d *white.*
18 *Saturday*, S. Patrick BC ſd *white.* (17)
19 Palm SUNDAY, ſd *purple.* Veſpers of it. *A plenary Indulgence, and till Low-Sunday*
20 *Monday* of the feria, *purple.*
21 *Tueſday* of the feria, *purple.*
22 *Wedneſday* of the feria, *purple.* Tenebræ.

23 *Mandy-*

23 *Maundy-Thurſday*, d 1 cl *white*. Tenebræ.
24 *Good-Friday*, d 1 cl *black*. Tenebræ.
25 *Holy Saturday*, d 1 cl *white*.
N B. The feſtival of the Annunciation is transferred till Monday after Low-Sunday.
26 EASTER-SUNDAY d 1 cl *white*. Veſpers of it.
27 EASTER-MONDAY d 1 cl *white*. Veſpers of it.
28 EASTER-TUESDAY d 1 cl *white*. Veſpers of it.
29 *Wedneſday* of the octave, ſd *white*.
30 *Thurſday* of the octave, ſd *white*.
31 *Friday*, abſt. of the octave ſd *white*.

The Acts of S. Saturnin, *biſhop of* Tholouſe, *and martyr* anno 245.

TWO ages and a half were elapſed ſince the birth of Jeſus Chriſt, and that ſun of juſtice, who had ariſen in the midſt of darkneſs, had already begun to ſpread the light of faith over the vaſt and fertile countries of the weſt; the trumpet of the goſpel was already heard in the utmoſt bounds of *Gaul*, and the people that lived at the foot of the Pyranees had already received the doctrine of the apoſtles, when under the conſulſhip of *Decius* and *Gratus Tholouſe* acknowledged *Saturnin* for its firſt biſhop. In truth the chriſtians were yet but a ſmall number in thoſe fine provinces, the God of heaven had but few temples there, whilſt in all the cities the altars were ſmoking, and the blood of victims flowing, in honour of the falſe gods. But *Saturnin* begun to deſtroy their impious worſhip in his epiſcopal city, he impoſed ſilence on them, made their oracles ceaſe, unveiled the myſteries of iniquity, and in a little time the faith of the chriſtians being ſupported by the word of their holy paſtor, and enlightened by his piety, was ſeen triumphing over infidelity, and the religion of Jeſus Chriſt eſtabliſhing itſelf upon the ruins of that of idols.

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The holy biſhop was obliged to paſs by the capitol in his way to a little church which he had built. The devils that inhabited this ſuperb temple, could not ſuffer the preſence of the man of God; they were forced to acknowledge the power of Jeſus Chriſt, which *Saturnin* excerciſed over them, and their vain idols reſuming their own nature, no longer returned any anſwer, to the great ſurpriſe of thoſe that conſulted them. The alarm was immediately ſpread among their prieſts; that novelty confounded them, they aſked one another whence could proceed a ſilence ſo uncommon to their gods; who could thus have ſtopt their mouths? Are they angry, or are they abſent? Whence comes it that inſenſible to the prayers addreſſed to them, they do not ſo much as hear the voice of our miniſters? It is to no purpoſe to immolate victims to them, in vain does the blood of bulls flow in large ſtreams before their altars, nothing is capable of reſtoring them to their ſpeech; they are deaf and dumb.

Some perſons diſaffected to our religion go to thoſe prieſts; they let them underſtand that there has lately appeared they know not what kind of ſect, which profeſſes itſelf an enemy to the immortal gods; which has ſworn their ruin, and has no other view than to ſubſtitute in their place another God whom it adores: that a certain *Saturnin* is the head of that ſect at *Tholouſe*, who paſſes often by the capitol; and that the ſight of him who ſeems to inſult the gods that inhabit there, has undoubtedly provoked them, and this has great appearance of being the cauſe of their ſilence; now there is but one way to appeaſe them, which is to put that impious man to death.

O blind folly! O unhappy error! how couldſt thou perſwade reaſonable minds, that a man could frighten the gods, and that to avoid his preſence, thoſe poor divinities trembling and diſtracted baniſh themſelves from their temple? Miſerable as you are, why then do you

ſeek to kill that man? Go rather and adore him: he certainly deſerves your homages better than thoſe gods that tremble before him. Do you not ſee that they own him for their maſter? At leaſt he uſes them as his ſlaves. What an extravagance is it to fear thoſe that are afraid, and not to fear him that makes himſelf be feared?

However their minds are diſturbed with different motions; ſome are ſurpriſed at that event; others complain of their misfortune, and regret the abſence of their gods, or fear their wrath. The people draw near, being curious to know the cauſe of this prodigy. They diſpoſe all things for an extraordinary ſacrifice; a bull is choſen out of a hundred of the beſt; he is a victim worthy to be offered to Jupiter, and every one hopes that by this enterpriſe the gods being appeaſed with the beauty of the ſacrifice, would return to their ancient abode, and at laſt would break their long and obſtinate ſilence. Every thing was ready, and they were going to begin, when ſome one of the croud perceiving *Saturnin* as he went to his little chu ch for the office of the day, (for it was a feſtival) cried out: behold the enemy of our gods is coming, the chief of the new religion: that is the man who preaches every where that our gods are but devils, and that their temples muſt be beaten down; he is the cauſe that our oracles no longer ſpeak, and that we can gain no anſwer from them. The gods deliver him very properly to us, and it will only depend on us to revenge the wrong he does us, and alſo to revenge our gods of the injury they receive from him. He muſt either give them his life to rejoice them, or offer incenſe to appeaſe them.

APRIL *has* XXX *Days.*

1 *Saturday* abſt. of the octave ſd *white.*

2 Low-SUNDAY gr d *white.* Veſpers of the firſt of the Annunciation with comm. of Sunday.

3 *Mon-*

3 *Monday* ANNUNCIATION of BV Mary d 2 cl *white.* (25 March) Veſpers the ſecond of it, with comm. of S. Iſidore, at *Magnif.* O Doctor.
4 *Tueſday*, S. Iſidore BCD d *white.*
5 *Wedneſday*, S. Vincent Ferrer C d *white.*
6 *Thurſday*, S. Joſeph patriarch C d 2 cl *white.* (19 March) n M 5 e.
7 *Friday* abſt. S. Benedict Ab C d *white.* (21 March)
8 *Saturday* abſt. S. Francis de Paula C d *white.* (2 inſt.)
9 2 SUNDAY after Eaſter, ſd *white.* Veſpers of it, with comm. of the croſs, *as at the end of the Sunday Veſpers.*
10 *Monday*, of the feria, *white.*
11 *Tueſday*, S. Leo PCD d *white.*
12 *Wedneſday*, of the feria, *white.* Term begins.
13 *Thurſday*, S. Hermenegild M ſd *red.* M f q 8 m.
14 *Friday* abſt. S. Tiburtius &c. M *red.*
15 *Saturday* abſt. of our B Lady, *white.*
16 3 SUNDAY after Eaſter, ſd *white.* Veſpers of it, with comm. of S. Anicete, and the comm. of the croſs.
17 *Monday*, S. Anicete PM *red.*
18 *Tueſday*, of the feria, *white.*
19 *Wedneſday*, of the feria, *white.*
20 *Thurſday*, of the feria, *white.*
21 *Friday* abſt. S. Anſelm. BCD d *white.* f M 1 m.
22 *Saturday* abſt. SS. Soter and Caius BM ſd *red.*
23 4 SUNDAY after Eaſter, S. GEORGE M patron of Engl. d 1 cl *red.* Veſpers the ſecond of him, comm. of Sunday.
24 *Monday*, of the oct. of S. George, ſd *red.*
25 *Tueſday*, S. Mark Evang. d 2 cl *red.* (The long Litanies are to be ſaid, with abſtinence of precept. *purple.*)
26 *Wedneſday*, S. Cletus &c. BM ſd *red.*
27 *Thurſday*, of the octave, ſd *red.*
28 *Friday* abſt. of the octave, ſd *red.*
29 *Saturday* abſt. S. Peter M d *red.*

30 5 SUNDAY after Eaſter, octave-day of S. George M d *red.* Veſpers the firſt of S. Philip and James, comm. of S. George, only.

The Acts of S. Saturnin *continued.*

HE ſpoke, and at the ſame time the multitude heated by that ſeditious diſcourſe, ſurrounded the holy biſhop. He ſaw himſelf ſuddenly abandoned by a prieſt and two deacons that accompanied him, and inſtantly led to the capitol. And as they urged him to ſacrifice to the idols, he liſted up his voice and ſaid: I adore but one God, who is the only and true God, and am ready to immolate victims of praiſe to him. As to your gods, they are but devils, which take far greater pleaſure in the ſacrifice of your ſouls, than in thoſe of your bulls. Moreover, why would you have me to fear them, ſince you own yourſelves that they tremble before me. Theſe words pronounced with all the zeal of an apoſtolic man, compleated to put that people in a fury; they took the bull that was deſigned for the ſacrifice, and made uſe of him for a miniſter of cruelty; they put a cord about his body to which they faſtened *Saturnin* by the feet; then violently goading the furious animal, he caſt himſelf headlong from the top of the capitol, and dragged the holy biſhop after him. But in the firſt fall the head was daſhed to pieces, the brains flew about, and the uppermoſt ſteps were covered with blood. The body was totally bruiſed, and the ſoul recovered its liberty. Jeſus Chriſt received it, and crowned it with immortal laurels. However the bull continued to drag the body deprived of ſenſe and incapable of pain, till the cord breaking left it ſtretched upon the ſand, where ſuch burial was given him as the conjuncture would permit. For the few chriſtians that were then in *Tholouſe*, not daring, by reaſon of the pagans, to pay thoſe laſt duties

ties to their biſhop; two women ſurmounting the weakneſs of their ſex, and triumphing over that of men, by a faith full of fortitude and generoſity, and after the example of their holy paſtor, deſpiſing the torments to which they expoſed themſelves; two women, I ſay, put the body of the bleſſed martyr into the coffin, and laid it in a deep grave, thinking much leſs on erecting a tomb for him, than on hiding his precious ſpoils from the ſacrilegeous hatred of men. They continued ſometime unknown to men under a vile turf, but known to God, and honoured by the holy angels, till St. *Hilary*, who was placed upon the ſee of *Thouloufe* many years after, having cauſed them to dig to the coffin, diſcovered that treaſure; but not daring to touch thoſe ſacred relics, he contented himſelf with encloſing them haſtily in a vault of bricks, which however he had the precaution to cover with earth, that they might not be expoſed to the profanation of the infidels, and built a ſmall chapel of wood over the whole. But as many faithful in proceſs of time had the devotion to be buried near the body of the holy martyr, that place was filled with tombs; which made S. *Sylvius* the ſucceſſor of S. *Hilary* undertake the plan of a beautiful and ſpacious church, thinking to transfer the relics of S. *Saturnin* thither. He begun the work, but death prevented his finiſhing it. That glory was reſerved to S. *Exuperius*, who ſucceeded S. *Sylvius*. That prelate, whoſe extraordinary merit and rare virtues, not only equalled all his predeceſſors, and all the other prelates of his age, but rendered him not even inferiour to the great *Saturnin*, happily put the laſt hand to that ſuperb edifice. However as he made ſome difficulty to tranſport the body of the holy biſhop thither, not that he wanted faith, but thro' a motive of reſpect, he was admoniſhed in a dream to delay no longer the execution of his firſt project; moreover that the ſouls of the ſaints were not apprehenſive, that their bleſſed reſt ſhould be

interrupted by the diminution which might happen to their aſhes, or by any motion their bodies might receive; that on the contrary, what would be advantageous to the ſanctification of the faithful, muſt be moſt glorious to the holy martyrs. This viſion having encouraged S. *Exuperius*, he immediately preſented a requeſt to the moſt religious emperor for permiſſion to make that tranſlation; which he obtained without difficulty from the piety of the prince; and the ceremony was performed with a magnificence proportioned to the glory to which S. *Saturnin* was raiſed, and worthy of the piety of S. *Exuperius*.

MAY *has* XXXI *days.*

1 *Monday* abſt. Rogation, SS. PHILIP and JAMES Ap d 2 cl *red.* (This, and the two days following the long litanies are ſaid, *purple.*) Veſpers the ſecond of them, with commemoration of S. Athanaſius, *O Doctor.*

2 *Tueſday*, abſt. Rogation, S. Athanaſius BCD d *white.*

3 *Wedneſday* abſt. Rogation and vigil, The INVENTION, or finding, of the holy CROSS, d 2 cl *red.* Veſpers the firſt of the Aſcenſion, with commemoration of the Invention.

4 *Thurſday*, The ASCENSION of our Lord d 1 cl *white.* (*after the goſpel the paſchal candle is extinguiſhed and taken away.*) Veſpers the ſecond of it, with comm. of S. Catharine.

5 *Friday* abſt. S. Catharine of Siena V d *white.*

6 *Saturday* abſt. S. John Ap before the Latin gate gr d *red.* n M 1 m.

7 SUNDAY within the octave, S. Staniſlaus BM d *red.* Veſpers the firſt of S. Michael, with comm. of S. Staniſlaus, of Sunday, and of the octave.

8 *Mon-*

8 *Monday*, the Apparition of S. Michael gr d *white*. Term ends.
9 *Tueſday* S. Greg. Nazianzen BCD d *white*.
10 *Wedneſday* S. Antonine BC ſd *white*.
11 *Thurſday* octave of Aſcenſion gr d *white*.
12 *Friday* abſt. S. Neri. &c. M ſd *red* M f q 5 e.
13 Saturday faſt, vigil of Pentecoſt ſd *red*.
14 WHIT-SUNDAY d 1 cl *red*. Veſpers of it. *A plenary indulgence, and till Trinity Sunday inclusive.*
15 WHIT-MONDAY d 1 cl *red*. Veſpers of it.
16 WHIT-TUESDAY d 1 cl *red*. Veſpers of it.
17 *Wedneſday* faſt, Ember-day, of the oct. ſd *red*.
18 *Thurſday* of the octave ſd *red*.
19 *Friday* faſt Ember-day, of the oct. ſd *red*.
20 *Saturday* faſt Ember-day, of the oct. ſd *red*. f M 5 e.
21 TRINITY-SUNDAY d 2 cl *white*. Veſpers of it, comm. of S. Monica, and of Sunday.
22 *Monday* S. Monica wid d *white*. (4 inſt.)
23 *Tueſday* S. Peter Celeſt. PC d *white*. (19 inſt.)
24 *Wedneſday* S. Pius 5 PC ſd *white*. (11 inſt.)
25 *Thurſday* CORPUS CHRISTI d 1 cl *white*. Veſpers of it, comm. of S. Auguſtine.
A plenary Indulgence, and during the octave.
26 *Friday* faſt, S. Auguſtine BC Apoſt. of England d 2 cl with an oct. *white*. Term begins.
27 *Saturday* abſt. S. Philip Neri C d *white*.
28 2 SUNDAY after Pentecoſt, within the octave, ſd *white*. Veſpers of it, commem. of Corpus Chriſti, and of S. Auguſtine. M 1 q 5 e.
29 *Monday* of the oct. of Corpus Chriſti, ſd *white*.
30 *Tueſday* of the octave ſd *white*.
31 *Wedneſday* of the octave ſd *white*.

An abridgement of the life and martyrdom of S. Alexander *biſhop of* Jeruſalem, *Anno* 251.

WE have not the acts of S. *Alexander*, biſhop of *Jeruſalem* and martyr; but we have thought proper

proper to ſupply them in ſome manner by this collection of the different particulars of his life and death, which we have taken from *Euſebius*, and other ancient authors of eccleſiaſtic hiſtory.

We know nothing poſitive of his country, nor of the manner in which he ſpent the former years of his life; and the firſt view hiſtorians give us of him is in chains, combatting for Jeſus Chriſt, under the reign and during the perſecution of *Severus*, about the year 204. Moreover, we ſhould have ſufficient inclination to believe that he was biſhop at that time in the province of *Cappadocia*, if this opinion could be reconciled to a letter which he then wrote from his priſon to the people of *Antioch*, on account of the ordination of *Aſclepiades*, in which he does not take the title of a biſhop, but merely that of a ſervant and priſoner of Jeſus Chriſt.

After the death of *Severus*, peace being reſtored to the church and *Alexander* then a biſhop, but we know not the name of his church, he took a journey to *Jeruſalem*, to pay his vows to the tomb of our Lord. He arrived there at the time that *Narciſſus*, biſhop of that holy city, was returned to his church after a very long abſence, and governed it at nearly the age of a hundred years. That holy old man thinking he had no longer ſufficient ſtrength to bear the heavy burthen of epiſcopacy alone, caſt his eyes upon *Alexander*, to lay a part of it upon him. The thing ſucceeded as he had projected it; *Alexander* was retained at *Jeruſalem*, and with the applauſe of the clergy and people placed upon the ſame ſee with *Narciſſus* by the biſhops of the province. In truth it was neceſſary that heaven ſhould declare in favour of that election by divine revelations, which induced the people and the clergy to make it, and by divers miracles which confirmed it. And certainly a thing ſo extraordinary as that, and ſo plainly oppoſite to the canons and to uſe, ought to have like warrants not to be condemned by the other churches; which happened

hppened in this manner, as *Euſebius* relates. "*Narciſſus* being no longer able to acquit himſelf of his paſtoral charge, becauſe of his extreme old age, *Alexander* biſhop of another church was advertiſed by revelation in a dream to come to relieve him. This *Alexander* being come from *Cappadocia*, where he had been raiſed to the epiſcopal dignity, to make his prayers at *Jeruſalem*, and to viſit the holy places, the brethren of that church received him with great humanity, and did not permit him to return to his own country. For they themſelves had had a revelation, and the moſt eminent in holineſs had heard a voice, which had admoniſhed them to go without the gates of the city, and receive the biſhop whom God had deſtined for them. The faithful of *Jeruſalem*, having obeyed that voice with the conſent of the biſhops of the neighbouring churches, they obliged *Alexander* to ſtay with them. It is certain *Alexander* ſpeaks in his letters to the *Antinoites*, that he preſerved the epiſcopal dignity. which he poſſeſſed jointly with *Narciſſus*. For he ſays at the end of one: "*Narciſſus* who governed this church before me, and is with me by the communion of prayers, being a hundred and ſixteen years old, ſalutes you, and exhorts you with me, to have all but one and the ſame ſentiment. *Serapion* biſhop of *Antioch* being dead, *Aſclepiades* who had rendered himſelf very celebrated among the faithful, by the conſtancy with which he confeſſed the faith during the perſecution, ſucceeded him in the government of that church. *Alexander* ſpeaks thus of his ordination in a letter to the inhabitants of *Antioch*: "*Alexander* a ſervant of God, and a captive of Jeſus Chriſt, to the bleſſed church of *Antioch*, ſalvation in our Lord. God has diminiſhed the weight of my chains in my priſon, ſince I have learnt that *Aſclepiades*, a man very recommendable by the merit of his faith, has been raiſed by order of divine providence to the epiſcopal ſee of your moſt holy church". He teſtifies that he ſent his letter by *Clement*; I ſend you, my

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my brethren, this letter by the bleſſed prieſt *Clement*, a man of a tried virtue, whom you already know, and will know ſtill better hereafter. So long as he has been amongſt us, by the permiſſion of God, he has laboured continually for the confirmation and increaſe of the holy church".

JUNE *has* XXX *Days.*

1 *Thurſday* octave of Corpus Chriſti gr d *white.*
2 *Friday* faſt, octave of S. Auguſtine d *white.*
3 *Saturday* abſt. S. Ubald BC ſd *white.*
4 3 SUNDAY after Pent ſd *green.* Vepers of it, comm. of S. Venantius, with the common commemorations. n M 7 m.
5 *Monday* S. Venantius, M ſd *red.* (18 May)
6 *Tueſday* S. Norbert BC ſd *white,*
7 *Wedneſday* S. Bernardine C ſd *white* (20 May)
8 *Thurſday* S. Mary Magdalen de Pazzi V ſd *white.* (25 May)
9 *Friday* faſt, S. Primus and Felician M *red.*
10 *Saturday* abſt. S. Margaret Q. of Scots wid ſd *white.*
11 4 SUNDAY after Pent. S. Barnabas Ap gr d *red.* Veſpers the ſecond of him, comm. of S. John, of Sunday, and of S. Baſilides. M f 9 5 m.
12 *Monday* S. John a S *Facundo* C d *white.*
13 *Tueſday* S Anthony of Padua C d *white.*
14 *Wedneſday* S. Baſil BCD d *white.* Term ends.
15 *Thurſday* S. Vitus &c. M *red.*
16 *Friday* faſt, of the feria, *green.*
17 *Saturday* abſt. of our B Lady, *white.*
18 5 SUNDAY after Pent. ſd *green.* Veſpers the firſt of S. Julian, comm. of Sunday, and of S. Gervaſe, &c.
19 *Monday* S. Julian of Falconer V d *white.* f M 9 m.
20 *Tueſday* S. Sylverius PM *red.*

21 *Wed-*

21 *Wedneſday* of the feria, *green.*
22 *Thurſday* S. Paulin BC *white.*
23 *Friday* faſt, of the vigil, *purple.*
24 *Saturday* abſt. S. JOHN BAPTIST d 1 cl *white.* Veſpers the ſecond of him, comm. of Saturday, *Anth.* Obſecro Domine &c.
25 6 SUNDAY after Pent. ſd *white.* Veſpers the firſt of S. John &c. comm. of Sunday, and of the octave.
26 *Monday* S. John and Paul MM d *red.*
27 *Tueſday* of the oct. ſd *white.* M 1 q 1 m.
28 *Wedneſday* faſt, S. Leo 11 BC ſd *white.*
29 *Thurſday* SS. PETER and PAUL Ap d 1 cl *red.* Veſpers the ſecond of them, without any commemoration
30 *Friday* faſt, the commemoration of S. Paul Ap d *red.*

The martyrdom of S. Alexander *continued.*

RUFIN is very large upon theſe revelations: for after ſpeaking of the arrival of S. *Alexander* at *Jeruſalem*, he adds that heaven declared itswill in an evident manner by revelations and miraculous ſigns, not only to the bleſſed *Narciſſus*, but alſo to ſeveral people, and that which appeared the moſt manifeſt and reſplendant was this. The day that *Alexander* was to come to *Jeruſalem*, many faithful being gone out of one of the gates of the city to receive him, they heard diſtinctly a voice coming from heaven, which uttered theſe words: receive him for your biſhop whom God himſelf has deſtined you.

But it was not only theſe prodigies and revelations which contributed to raiſe S. *Alexander* to the epiſcopal ſee of *Jeruſalem*; the glorious confeſſion which he had made of the name of Jeſus Chriſt, was not a leſs powerful motive to determine the biſhops and people to it. *Euſebius* has taken care to ſhew us this motive, at the

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ſame time that he marks the year of this event. *Severus*, ſays that hiſtorian, having held the empire eighteen years, left it by his death to his ſon *Antonine*, ſurnamed *Caracalla*, for the whimſical manner in which he commonly dreſt himſelf. It was then that *Alexander*, of the number of thoſe that had generouſly combatted during the perſecution, and by a particular providence had ſurvived the cruelty of the executioners, and the rigour of torments, was raiſed to the epiſcopacy in conſideration of that generous and faithful perſeverance in confeſſing Jeſus Chriſt, tho' *Narciſſus* the biſhop of it was yet alive.

Moreover, the canoniſts obſerve in this ordination two conſiderable defects, and directly oppoſite to eccleſiaſtic diſcipline; firſt, becauſe *Alexander* was tranſlated from one ſee to another; ſecondly, becauſe he was given as a ſucceſſor to the biſhop *Narciſſus* even in his life time, or at leaſt for a coadjutor, there having not yet been any example of this kind of ſubſtitutions in the church. And behold from whence may be taken the origin of coadjutors, which are now a little more frequent than they were at that time. In truth *Alexander* ought rather to be called the ſucceſſor than coadjutor of *Narciſſus*, as M. de *Valois* obſerves, and as *Alexander* himſelf ſeems to inſinuate in his letter to the people of *Antinoe*. *Narciſſus*, ſays he, ſalutes you, who before me ſo worthily filled the ſee of *Jeruſalem*; from whence it may be concluded, that the name of a biſhop, and the honours of epiſcopacy were preſerved to *Narciſſus*, but that *Alexander* had the authority and juriſdiction thereof, and that he had exerciſed it, not in the name of the old biſhop, which coadjutors do at preſent, but in his own name, and by the right of his election and conſecration. After all, we muſt ſincerely confeſs, that almoſt all the ancient authors have ſaid that *Alexander* was the adjunct of *Narciſſus*, and his collegue in the biſhopric of *Jeruſalem*.

Moreover, tho' the canons, to repreſs the ambition

or

or avarice of eccleſiaſtics, had forbidden this ſort of tranſlations from one ſee to another, and that coadjutors ſhould be given to biſhops, for fear that the ſame church ſhould have two ſpouſes living at the ſame time; yet when an urgent neceſſity ſeemed to require it, and without having regard to the utility of particulars, they had no other view but the neceſſities of the church: then the biſhops aſſembled in a provincial council might diſpenſe with theſe rules, as it appears by many examples in eccleſiaſtic hiſtory.

God crowned the labours which *Alexander* had undergone for many years in the government of his two churches with a glorious martyrdom: for *Philip*, who was always favourable to the chriſtians, after holding the empire ſeven years, having *Decius* for his ſucceſſor, that new emperor in hatred of *Philip*, excited a new perſecution againſt the church. In which *Fabian* being taken from *Rome* by martyrdom, *Cornelius* was ſubſtituted biſhop in his place. Having afterwards ſpread into *Paleſtine*, *Alexander* was cited before the preſident of the province. Having there obtained a new glory by confeſſing Jeſus Chriſt a ſecond time, he was thrown into priſon, tho' his white hair, and the purity of his manners rendered him venerable to every body, where he expired after having perſevered unto the end, in the authentic teſtimony he gave more than once in full tribunal to the truth of the chriſtian religion.

JULY *has* XXXI *Days.*

1 *Saturday* octave of S. John Baptiſt d *white.*
2 7 SUNDAY after Pent. The viſitation of our B. Lady gr d *white.* Veſpers the ſecond of it, comm. of Sunday, and of the apoſtles.
3 *Monday* of the octave of the apoſtles, ſd *red.* n M 3 e.
4 *Tueſday* of the octave, ſd *red.*

5 *Wedneſday* of the octave ſd *red.*
6 *Thurſday* octave day of apoſtles d *red.*
7 *Friday* faſt, of the feria, *green.*
8 *Saturday* abſt. S. Elizabeth wid ſd white.
9 8 SUNDAY after Pent. ſd *green.* Veſpers of it, comm. of the ſeven brethren, and the common commemorations.
10 *Monday* the ſeven brethren MM ſd *red.* M f q 7 e.
11 *Tueſday* S. Pius PM *red.*
12 *Wedneſday* S. John Gualbert Ab C d *white.*
13 *Thurſday* S. Anaclete PM ſd *red.*
14 *Friday* faſt, S. Bonaventure BCD d *white.*
15 *Saturday* abſt. S. Henry Emp. C ſd *white.*
16 9 SUNDAY after Pent. our B Lady of mount Carmel, gr d *white* Veſpers the ſecond of it, comm. of Sunday, and of S. Alexius
17 *Monday,* S. Alexius C ſd *red.*
18 *Tueſday* S. Camillus de Lellis C ſd *white.* f M 10 n.
19 *Wedneſday* S. Vincent a Paulo C d *white.*
20 *Thurſday* S. Margaret VM *red.*
21 *Friday* faſt, S. Praxede V *white.*
22 *Saturday* abſt. S. Mary Magdalen d *white.*
23 10 SUNDAY after Pent. S. Apollinaris BM d *red.* Veſpers the ſecond of him, comm. of Sunday, and of S. Chriſtina VM.
24 *Monday* faſt, of the vigil, *purple.*
25 *Tueſday,* S. JAMES Ap d 2 cl *red.* Veſpers the ſecond of him, comm of S. Anne.
26 *Wedneſday,* S. ANNE. wid gr d *white.* Veſpers the ſecond of her, comm. of S. Pantaleon. M l q 7 m.
27 *Thurſday* S. Pantaleon M *red.*
28 *Friday* faſt, S. Nazary &c. MM ſd *red.*
29 *Saturday* abſt. S. Martha V ſd *white.*
30 11 SUNDAY after Pent. ſd *green.* Veſpers the firſt of S. Ignatius, comm. of Sunday.
31 *Monday,* S. Ignatius of Loyola Cd *white.*

The

The Acts of S. Acacius *biſhop and martyr; or an account of what paſſed between him and the conſul* Martian, *concerning the chriſtian religion*, Anno 250.

MARTIAN, a conſular perſonage, and a declared enemy of the chriſtians, being at *Antioch*, a ſmall city in his government, commanded that the biſhop of it ſhould be brought to him. His name was *Acacius*, and his epiſcopal vigour, joined to an univerſal charity, had obtained him the ſurname of the buckler and refuge of the country. When that holy man had been introduced into the preſence of *Martian*, that governour ſaid to him: ſince you have the happineſs to live under the protection of the Roman laws, you are obliged to love and honour our princes, who are the protectors of the ſame laws. *Acacius* anſwered *Martian*: know, that of all the ſubjects of the empire, there are none that love and honour the emperor more than the chriſtians. We pray without diſcontinuing for his perſon, and we beg of God in our prayers that he may grant him a long life, full of happy ſucceſs, and enriched with all manner of bleſſings; that he may give him the ſpirit of juſtice and of wiſdom, to govern his people; and that his whole reign may continue in a flouriſhing peace, and joy and abundance be maintained in all the provinces of his obedience. *Martian* replied, that is very commendable; but that the emperor may be more ſtrongly perſuaded of your fidelity, and of your zeal for his perſon, come and offer a ſacrifice to him with us. *Acacius*: I have told you that I offer my vows for the ſafety of the prince to my God, who is the only and true God; but with regard to the prince, he cannot require any ſacrifice of us, neither ought we to offer him any: for in fine that which is called ſacrifice is not due to man whatſoever he be. *Martian:* anſwer me; what God then do you adore, that we on our ſide may alſo preſent our vows and our incenſe to him? *Acacius*: I

wiſh with all my heart that you knew him. *Martian*: teach me his name. *Accacius*: he calls himſelf the God of *Abraham*, of *Iſaac*, and of *Jacob*. *Martian*: are thoſe gods alſo? *Acacius*: no, undoubtedly; they are men, to whom God has truly ſpoken. There is but he alone that is God, and he alone ought to be adored, feared, and loved. *Martian*: what in fine is that God? *Acacius*: *Adonai* the moſt high, who is ſeated above the Cherubims and the Seraphims. *Martian*: what is a Seraphim? *Acacius*: he is one of the miniſters of the moſt high God, and one of the chief lords of the heavenly court, that approaches neareſt the throne.

AUGUST *has* XXXI *days.*

1 *Tueſday* S. Peter in chains gr d *white*. n M 11 n.
2 *Wedneſday* S. Stephen PM *red.*
3 *Thurſday*, the finding of S. Stephen proto-martyr ſd *red*
4 *Friday* faſt, S. Dominick C d *white.*
5 *Saturday* abſt. S. Mary at Nives, gr d *white*
6 12 SUNDAY after Pent. the transfiguration of our Lord a gr d *white*. Veſpers the ſecond of it, comm' of S. Cajetan, of Sunday, and of S. Donatus BM.
7 *Monday* S. Cajetan C d *white.*
8 *Tueſday* S. Cyriac &c. MM ſd *red.*
9 *Wedneſday* faſt, of the vigil, *purple.*
10 *Thurſday* S. LAURENCE M d 2 cl *red.* Veſpers the ſecond of him, comm. of S. Tiburtius &c.
11 *Friday* faſt, of the octave, ſd *red.*
12 *Saturday* abſt. S. Clare V d *white.*
13 13 SUNDAY after Pent. ſd *red.* Veſpers of it, comm. of the octave, and of S. Euſebius.
14 *Monday* faſt, of the octave, ſd *purple.*
15 *Tueſday*, the ASSUMPTION of our B. Lady d 1 cl *white.* Veſpers the ſecond of it, comm. of S. Hya-

Hyacinth. *A plenary Indulgence, and during the octave.*

16 *Wedneſday* S. Hyacinth C d *white.*
17 *Thurſday* Octave of S. Laurence d *red.* f M 11 m:
18 *Friday* faſt, of the oct. of Aſſumpt. ſd *white.*
19 *Saturday* abſt. of the octave, ſd *white.*
20 14 SUNDAY after Pent. S. Joachim C gr d *white.* Veſpers the ſecond of him, comm. of S, Bernard, of Sunday, and of the octave.
21 *Monday* S. Bernard Ab C d *white.* (Yeſterday)
22 *Tueſday,* Octave of Aſſumpt. gr d *white.*
23 *Wedneſday* faſt, S. Philip Benitius C d *white.*
24 *Thurſday,* S. BARTHOLOMEW Ap d 2 cl *red.* Veſpers ſecond of him, comm. of S. Lewis. M l q 1 e.
25 *Friday* faſt, S. Lewis KC ſd *white.*
26 *Saturday* abſt. of our B. Lady, *white.*
27 15 SUNDAY after Pent. ſd *green.* Veſpers the firſt of S. Auguſtine, comm. of Sunday, and of S. Hermes.
28 *Monday* S. Auguſtine BCD d *white.*
29 *Tueſday,* the decollation or beheading, of S. John Baptiſt, d *red.*
30 *Wedneſday* S. Roſe of Lima, V d *white.*
31 *Thurſday,* S. Raymund Nonnatus C d *white.* n M 10 m.

The Acts of S. Acacius *continued.*

MARTIAN: what vain diſpute of philoſophy deceives thee? Forſake all thoſe inviſible things, and rather adore the gods that thou canſt ſee and know. *Acacius:* tell me then in your turn, what thoſe gods are to which you would have me ſacrifice. *Martian: Apollo,* the ſaviour, and deliverer of men; that can preſerve us from famine, peſtilence, and the other ſcourges;

that illuminates, rules, and governs the univerſe. *Acacius*: *Apollo*, do you ſay? What that young fool, who diſtracted with the love of a young girl, run after her, without foreſeeing that he ſhould loſe her that very moment for ever. It is certain he was not a prophet, ſince he knew not what was to befal him: much leſs was he a god, ſince he was deceived by a girl. But this was not the only misfortune that happened to him, nor the only folly that he committed. As he loved pretty boys, he conceived a deteſtable paſſion for the handſome *Hyacinth*, as every body knows; and he was auckward enough to break that pretty minion's head, with the ſame pall with which he was playing with him. Was it not alſo that god, who with *Neptune*, ſuch another god as he, that became a maſon, and hired himſelf to a king, to build the walls of a city? It was alſo he that, being driven from heaven, and having not one penny, betook himſelf to keep the flocks of king *Admetus*, And would you oblige me to offer ſacrifices to ſuch a divinity? Would you not alſo have me to offer them to *Eſculapius*, tho' thunder-ſtruck by *Jupiter*; to *Venus*, in ſpite of her libertine life, and her infamous loves; and to a hundred other ſuch like monſters, to whom you ſacrifice yourſelves. Do not think that the fear of loſing my life amidſt the moſt frightful puniſhments, can ever make me reſolve to adore thoſe whom I would bluſh to imitate; for whom I have nothing but contempt and horror. Tell me, if any one in your government having committed the like crimes, ſhould attempt to juſtify himſelf by the example of your gods, would you have ſo much reſpect and complaiſance for them as to ſend him back abſolved? And yet you adore in your gods what you would ſeverely puniſh in men. *Martian*: I know it is common to you chriſtians, to vomit horrid injuries againſt the majeſty of our gods; therefore I will have you come juſt now with me to the temple of *Jupiter* and *Juno*, to pay them what is due

to

to thoſe great divinities, in a religious banquet, which we will make there to their honour. *Acacius:* very fine, I ſhall go to ſacrifice to a man whoſe grave is ſtill to be ſeen in the iſle of *Crete*. What, is he riſen again?

SEPTEMBER *has* XXX *days.*

1 *Friday* faſt, S. Giles Ab C *white.*
2 *Saturday* abſt. S. Stephen KC ſd *white.*
3 16 SUNDAY after Pent. ſd *green.* Veſpers of it, with the common commemorations.
4 *Monday* of the feria, *green.*
5 *Tueſday* S. Laurence Juſtin. BC ſd *white.*
6 *Wedneſday* of the feria *green.*
7 *Thurſday* faſt, of the feria *green*
8 *Friday* abſt. the NATIVITY of our B. Lady d 2 cl *white.* Veſpers the ſecond of it, comm. of S. Gorgonius M. M f q 5 m.
9 *Saturday* abſt. of the octave, ſd *white.*
10 17 SUNDAY after Pent. Holy name of the B. V Mary gr d *white.* Veſpers the ſecond of it, with comm. of S. Nicholas, of Sunday, and of S. Protus &c.
11 *Monday* S. Nicholas Tolent. C d *white.* (10)
12 *Tueſday*, of the octave, ſd *white.*
13 *Wedneſday* of the octave ſd *white.*
14 *Thurſday*, exaltation of H. Croſs, gr d *red.*
15 *Friday* faſt, octave of Nat. BVM gr d *white.*
16 *Saturday* abſt. S. Cornelius &c. BM ſd *red.*
17 18 SUNDAY after Pent. ſd *green.* Veſpers of it, comm. of S. Thomas, and the common commemorations.
18 *Monday* S. Thomas a villa nova BC ſd *white.*
19 *Tueſday* S. Januarius &c. M d *red*
20 *Wedneſday* faſt, Ember day, S. Euſtachius &c. M d *red.*

d *red.*

21 *Thurſday*, S. MATTHEW Ap and Evang. d 2 cl *red.* Veſpers ſecond of him, comm. of the ſtigma's, and of S. Maurice.

22 *Friday* faſt Ember day, the ſtigmas of S. Francis, ſd *white.* M 1 q 6 e.

23 *Saturday* faſt Ember day, S. Linus PM ſd *red.*

24 19 SUNDAY after Pent. S. Mary of Mercy gr d *white.* Veſpers the ſecond of it, comm. of Sunday.

25 *Monday* of the feria, *green.*

26 *Tueſday* S. Cyprian &c. M *red.*

27 *Wedneſday* S. Cosmas &c. M ſd *red.*

28 *Thurſday* S. Winceſlaus M ſd *red.*

29 *Friday* abſt. S. MICHAEL Arch. d 2 cl *white.* Veſpers the ſecond of him, comm. of S. Jerome. *O Doctor.* n M 10 n.

30 *Saturday*, S. Jerome CD d *white.*

The Acts of S. Acacius *continued.*

MARTIAN: all this is to no purpoſe, thou muſt either ſacrifice, or die. *Acacius:* this is juſt as the robbers do in *Dalmatia* in the defiles of the mountains, towards the poor travellers whoſe unhappy deſtiny brings them that way; they demand either their purſe, or their life; they muſt leave the one or the other. Even ſo here, I muſt either loſe my life, or commit a crime. I declare to you that I fear nothing, I apprehend nothing; the laws puniſh adulterers, thieves, and murtherers. If I were guilty of any of theſe crimes, I ſhould be the firſt to condemn and puniſh myſelf, without waiting for your judgment; but if all my crime be in adoring the true God, and if for this alone I ſhould be led to puniſhment, it will not be the law that condemns me, but the injuſtice of the judge. One of our prophets that was a king, cries out

in

in more than one place: (*Pſ* 13. and 52.) they have all turned from the good way; they are all become unprofitable; there is not one that does good, there is not ſo much as one. It is written in another of our ſacred books: (*Matt.* vii.) as you judge, ſo ſhall you be judged; and as you do to others, ſo it ſhall be done to you. *Martian*: I have no orders to judge, but to conſtrain. Therefore if thou doſt not obey voluntarily, I know well how to make thee obey by force. *Acacius*: and as to my part, I have alſo received a command, which I intend to obſerve; and that is, not to renounce my God. If you think you are obliged to execute the orders of a frail and mortal man, who ſhall quickly depart from this world, and be the food of worms; what ought my fidelity and exactneſs to be in obeying a God, whoſe duration is eternal, and his power infinite; and who has pronounced this terrible ſentence againſt thoſe that ſhould renounce him: (*Matt.* x. 33.) he that ſhall deny me before men, I will alſo deny him before my father, who is in heaven; when I ſhall come with glory and power to judge the living and the dead.

OCTOBER *has* XXXI *days.*

1 20 SUNDAY after Pent. The holy Roſary of our B. Lady, gr d *white*. Veſpers the ſecond of it, comm. of angel guardians, and of Sunday.
2 *Monday*, Angel-guardians d white.
3 *Tueſday* of the feria, *green*.
4 *Wedneſday* S. Francis of Aſſiſium, C d *white*.
5 *Thurſday*, S. Placide &c. M *red*.
6 *Friday* faſt, S. Bruno C d *white*.
7 *Saturday* abſt. of our B. Lady, *white*.
8 21 SUNDAY after Pent. S. Brigit wid d *white*. Veſpers the ſecond of her, with commem. of Sunday, and of S. Denis &c. M f q i m.

Monday

9 *Monday* S. Denis &c. M ſd *red.*
10 *Tueſday* S. Francis Borgia C ſd *white.*
11 *Wedneſday* of the feria, *green.*
12 *Thurſd y* of the feria, *green.*
13 *Friday* faſt, S. Edward KC d 2 cl, with an octave, *white.*
14 *Saturday* abſt. S. Calliſtus PM ſd *red.*
15 22 SUNDAY after Pent. S. Tereſa V d *white.* Veſpers the ſecond of her, with comm. of Sunday, and of the octave of S. Edward. f M 10 m.
16 *Monday* of the octave, ſd *white.*
17 *Tueſday* S. Hedwige wid ſd *white.*
18 *Wedneſday* S Luke Evang d 2 cl *red.*
19 *Thurſday* S. Peter de Alcant. C d *wh te.*
20 *Friday* faſt, octave of S. Edward d *white.*
21 *Saturday* abſt. S. Urſula &c. VM gr d *red.*
22 23 SUNDAY after Pent. ſd *green.* Veſpers of it, with the common commemorations. M l q 1 m.
23 *Monday* of the feria, *green.*
24 *Tueſday* of the feria, *green.*
25 *Wedneſday* S. Chryſanthus &c. M *red.*
26 *Thurſday* S. Evariſtus PM *red.*
27 *Friday* faſt, of the vigil, *purple.*
28 *Saturday* abſt. S. SIMON and S. JUDE Ap d 2 cl *red.* Veſpers the ſecond of them, with comm. of S. Bede, and of Sunday, Anth. *Vidi Dominum* &c. the prayer as on the third Sunday after Epiphany.
29 24 SUNDAY after Pent. venerable Bede C d *white.* Veſpers the ſecond of him, with comm of Sunday, as on the third Sunday after Epiph. n M 2 e.
30 *Monday* of the feria, *green.*
31 *Tueſday* faſt, of the vigil, *purple.*

The Acts of S. Acacius *continued.*

MARTIAN: you have very properly declared this error of your ſect, which I have long had a deſire

ſire to know. You ſay then that God has a ſon. *Acacius:* yes, he has a ſon. *Martian:* and who is that ſon of God? *Acacius:* the word of grace and truth. *Martian:* is that his name? *Acacius:* you had not aſked me his name, but what was his power. *Martian:* ah! well then his name. *Acacius:* it is Jeſus Chriſt. *Martian:* by what woman had God that ſon? *Acacius:* God begot not his ſon in the manner of men. Much more, when God created the firſt man, he formed him a body of a little earth, and afterwards breathed into him ſoul and life, For do not think that this divine majeſty, who is a pure ſpirit, defiles his infinite purity by the commerce of a mortal woman. Thus the ſon of God, the word of truth, proceeded from the underſtanding of God: this is expreſſed in the divine books in theſe terms: (*Pſ.* 44.) my heart has produced a good word. *Martian:* has God therefore a body? *Acacius:* he alone knows himſelf; as to our parts, we cannot ſay what form he has, becauſe it is inviſible. We content ourſelves with acknowledging and adoring his ſovereign power. *Martian:* if God had not a body, how do you give him a heart? For every thing that has ſenſe ought neceſſarily to have members. *Acacius:* wiſdom ſubſiſts independently of corporal organs, God is the principle of it. And what neceſſity, I pray you, has the underſtanding of a body? *Martian:* let us return to the point: conſider the Cataphrygians, they are people that profeſs an ancient religion; but now they have renounced their old errors, and have joined us to offer ſacrifice to our gods. Believe me, haſten to do as much, aſſemble all the chriſtians of the catholic law, and follow with them the religion of our emperors. Let all the people that depend on thy will come with thee. *Acacius:* it is not me that theſe people obey, but they are governed by the precept of God. Thus they will hearken willingly to me when I teach them juſt and reaſonable things, and ſuch as are not oppoſite

to

to the law of God; but they will all abandon me, and have nothing but contempt for my words if they ſhould diſcover that they are contrary to the ſame divine law, and that I ſeek to pervert them.

NOVEMBER *has* XXX *Days.*

1 *Wedneſday*, ALL SAINTS d 1 cl *white*. Veſpers the ſecond of them, after *Benedicamus Domino*, the Veſpers of the Dead are to be ſaid, as a double, without the Pſalm at the end, with the Prayer, O God the creator, &c.
A plenary Indulgence, and during the octave.
2 *Thurſday*, The commemoration of all the faithful departed, d *black*.
3 *Friday* faſt, of the octave ſd *white*.
4 *Saturday* abſt S. Charles, BC d *white*.
5 25 SUNDAY after Pent. ſd *white*. Veſpers of it, as on the fourth Sunday after Epiph. with comm. of the octave of all Saints.
6 *Monday* of the oct. ſd *white*. Term begins. M f q 7 e.
7 *Tueſday* of the octave, ſd *white*.
8 *Wedneſday* Octave of all Saints d *white*.
9 *Thurſday*, the Dedication of our Saviour's church at Rome, d *white*.
10 *Friday* faſt, S. Andrew Avel. C ſd *white*.
11 *Saturday* abſt S. Martin EC d *white*.
12 26 SUNDAY after Pent ſd *green*. Veſpers of it, as on the fifth Sunday after Epiph. with comm. of S. Didace, and the common comm.
13 *Monday* S. Didace C ſd *white*.
14 *Tueſday* S. Martin PM ſd *red*. (12 inſt.)
15 *Wedneſday* S. Gertrude V d *white*.
16 *Thurſday* of the feria, *green*.
17 *Friday* faſt, S. Gregory BC ſd *white*.
18 *Saturday* abſt. the Dedication of the church of the Apoſtles

Apoſtles d *white.*

19 27 SUNDAY after Pent. S. Elizabeth wid d *white.* Veſpers the firſt of S. Edmund, comm. of S. Elizabeth, and of Sunday, Anth. *Similè eſt.* as on the ſixth Sunday after Epiph.

20 *Monday* S. Edmund KM gr d *red.* M l q n n.

21 *Tueſday*, the Preſentation of our B. Lady gr d *white.*

22 *Wedneſday*, *S.* Cecily VM d *red.*

23 *Thurſday*, S. Clement PM ſd *red.*

24 *Friday* faſt, S. John a Cruce C ſd *white.*

25 *Saturday* abſt. S. Catherine VM d *red.*

26 28 SUNDAY and the laſt after Pent. S. Felix Valois C d *white.* Veſpers the ſecond of him, comm. of Sunday, as on the 24th after Pent.

27 *Monday* of the feria, *green.*

28 *Tueſday* of the feria, *green.* Term ends. n M 8 m.

29 *Wedneſday* faſt, of the vigil, *purple.*

30 *Thurſday*, S. ANDREW Ap d 2 cl *red.* Veſpers the ſecond of him.

The Acts of S. Acacius *concluded.*

MARTIAN: give me all their names. *Acacius*: their names are written in heaven, and in the ſacred regiſters of God. Do you think that the eyes of a mortal man can read characters made by the hand of God himſelf: *Martian*: where are the other magicians thy companions, thoſe dextrous impoſtors, who like thee make profeſſion of that deceitful art? *Acacius:* we have obtained and do obtain all things of God; but there is none in the world has a greater horror of magic than the chriſtians. *Martian*: what elſe is that new religion which you introduce, but magic and enchantments? *Acacius:* do you call that enchantment which we do to your gods, which we often throw down with a ſingle word, and degrade them from that high rank in which you had placed them, depriving

them of that divinity which they received from you. For in fine, thoſe poor gods would remain imperfect, if wood or ſtone ſhould happen to fail the artiſt that makes them. As to our parts, we do not fear him that we have fabricated with our hands; but we fear him that has formed us with his own; who has created us as the maſter and Lord of nature; who has loved us as a good father; and has ſnatched us from death and hell as a careful and affectionate paſtor. *Martian:* give me, I tell you, the names that I aſk you, leſt a ſecond refuſal ſhould coſt you dear. *Acacius:* I appear before you, and you aſk me my name: you have alſo a mind to know the names of the other miniſters of the Lord. Do you think you can diſarm many of them, you that cannot reſiſt a ſingle one. Well, if you are ſo deſirous of knowing names, I am called *Acacius*; and if you will ſtill know more, they call me *Agathangel*, and my two companions, *Piſo*, biſhop of the *Trojans*, and *Menandre*, prieſt of that church. Do now what you pleaſe. *Martian:* you ſhall be kept in priſon, till I have informed the emperor of your ſentiments, and I ſhall expect his orders concerning you. The emperor *Decius* having read this relation, could not hinder himſelf from admiring the lively anſwers, and full of fire and juſtneſs, of the holy biſhop *Acacius*. And turning all this diſpute into rallery, he notwithſtanding recompenſed *Martian* with the government of *Pamphilia*; but he permitted *Acacius* the free profeſſion of his religion. Theſe things were done by *Martian* the conſul, *Decius* being emperor, on the fourth calands of April, that is the 29th of March.

DECEMBER *has* XXXI *Days.*

1 *Friday* faſt, of the feria, *green.*
2 *Saturday* abſt, S. Bibian VM ſd *red.*

3 1 SUN-

3 1 SUNDAY of ADVENT ſd *purple*. Veſpers the firſt of S. Peter Chryſ. comm. of Sunday, and of S. Barbara V.

4 *Monday* S. Peter Chryſologus BCD d *white*.

5 *Tueſday* S. Francis Xav. C d *white*. (3 inſt.)

6 *Wedneſday* S. Nicholas BC d *white*. M f q n n.

7 *Thurſday* S. Ambroſe BCD d *white*.

8 *Friday* abſt. the CONCEPTION of our B. Lady, d 2 cl *white*. Veſpers the ſecond of it, comm. of Friday in the firſt week of Advent.

9 *Saturday* abſt. of the octave, ſd *white*.

10 2 SUNDAY of Advent ſd *purple*. Veſpers of it, comm. of S. Damaſus, and of the octave of the conception.

11 *Monday* S. Damaſus PC ſd *white*.

12 *Tueſday* of the octave ſd *white*.

13 *Wedneſday* S. Lucy VM d *red*. f M 6 m.

14 *Thurſday* of the octave ſd *white*.

15 *Friday* faſt, octave of the concept. gr d *white*.

16 *Saturday* abſt. S. Euſebius BM ſd *red*.

17 3 SUNDAY of Advent ſd *purple*. Veſpers of it, *Anth.* at Magnif. *O Sapientia*.

18 *Monday* of the feria, *purple*.

19 *Tueſday* of the feria, *purple*.

20 *Wedneſday* faſt, ember-day and vigil, *purple*. M l q 1 m.

21 *Thurſday*, S. THOMAS Ap d 2 cl *red*. Veſpers the ſecond of him, comm. of Thurſday, *Anth.* O Oriens.

22 *Friday* faſt, ember-day, of the feria, *purple*.

23 *Saturday* faſt, ember-day, of Saturday, *purple*.

24 4 SUNDAY of Advent, and vigil of the Nativity of our Lord, *purple*. Veſpers the firſt of the Nativity, at Compline *Alma redemptoris* &c. verſe *Poſt partum* &c. Prayer *Deus, qui ſalutis* &c.

25 *Monday*, The NATIVITY of our B. LORD, d 1 cl *white*. Veſpers the ſecond of it, comm. of S. Stephen. *A plenary Indulgence, and till the Epiph. incluſive.*

26 *Tueſday*, S. STEPHEN proto M d 2 cl *red.* Veſpers the ſecond of him, comm. of S. John, and of the Nativity.

27 *Wedneſday*, S. JOHN Ap and Evang. d 2 cl *white.* Veſpers the ſecond of him, comm. of holy Innocents, of the Nativity, and of S. Stephen.

28 *Thurſday*, HOLY INNOCENTS MM d 2 cl *purple.* Veſpers, the anthems and Pſalms as in the ſecond Veſpers of the Nativity, the reſt are the firſt Veſpers of S. Thomas, little Chap. *Beatus vir* &c. as in the common of one martyr, with commemorations of Holy Innocents, and of the Nativity. n M 3 m.

29 *Friday* abſt. S. THOMAS of Cant. BM d 1 cl *red.* Veſpers the ſecond of him, comm. of the Nativity.

30 *Saturday* abſt. of the octave of the Nativity ſd *white.*

31 SUNDAY within the octave, S. Silveſter PC d *white.* Veſpers are the firſt of the Circumciſion, without any commemoration.

Next year 1770 Eaſter Sunday will be 15 April.

As many people imagine that the Greek or eaſtern church differs in religion from the weſtern, to ſhew them the contrary, and that both churches profeſs and have the ſame belief, and eſpecially in regard to the Euchariſt, we have inſerted the following atteſtation, with ſome extracts from the Oriental Liturgies.

The Atteſtation of ſeven Greek Archbiſhops of the Eaſt, concerning certain points of their belief.

THOSE ſeek the truth unprofitably, who do not ſearch for its rivers by the evangelical ſources; and endeavouring to eſtabliſh it only by their own reaſonings, and a vain philoſophy, depart with juſt reaſon from the end which they have propoſed to themſelves, and fall into precipices, endeavouring at the ſame time

to

o draw their brethren therein with them. This is the property of the *Calviniſts* in *France*, who puffed up with vanity and boldneſs, *impudently calumniate* our eaſtern church, and boldly impoſe upon it the moſt notorious impoſtures, publiſhing every where that it agrees with their opinions, and conſents to their fancies; tho' nevertheleſs their abſurd and extraord nary opinion concerning the bleſſed ſacrament of the Euchariſt, and ſome other points, has been treated with due contempt, and rejected by particular councils aſſembled at *Conſtantinople*, as illegitimate and unknown to the eaſtern church. Therefore the moſt illuſtrious and excellent ambaſſador of the moſt ſerene and moſt chriſtian king of *France*, *M. Charles Francis Olier*, marquis de *Nointel*, having requeſted of us a true and ſincere judgment upon the articles propoſed to us: we underſigned have thought proper to fulfil ſo pious and lawful a requeſt upon the ſentiments of the eaſtern church.

And firſt, upon the bleſſed ſacrament of the Euchariſt, we ſay that the living body of Jeſus Chriſt, who was crucified, aſcended into heaven, and ſits at the right hand of the father, is truly preſent in the Euchariſt, but inviſibly.

2. That the bread and wine, after the invocation of the prieſt, and the conſecration, are changed from their own ſubſtance, into the true body and blood of Jeſus Chriſt; and that tho' the accidents which remain are ſeen under the appearances of bread and wine, yet they are neither bread nor wine.

3. That the Euchariſt is a ſacrifice for the living and the dead, eſtabliſhed by Jeſus Chriſt, and which the apoſtles have left to us by tradition.

4. That the body of Jeſus Chriſt in the Euchariſt is entirely eaten impaſſibly by thoſe that receive it, whether worthy or unworthy; the worthy receive it for their ſalvation, and the unworthy to their condemnation; and that it is immolated without effuſion of

blood. and juſtly adored as God.

5. That the church appoints faſts, and abſtinence from certain meats.

6. That chriſtians pay to the virgin a veneration of hyperdulia, and to the ſaints that are in heaven a particular honour, without diminiſhing the adoration which is due to Jeſus Chriſt.

7. That we muſt give a relative honour to the images of ſaints, and not adore them with the worſhip of latria.

8. That we muſt honour and reſpect the Saints, as having ſuffered for Jeſus Chriſt.

9. That biſhops by an order which God has eſtabliſhed, are above prieſts, who receive divine grace by their miniſtry.

10. That epiſcopacy is neceſſary in the church of Jeſus Chriſt.

11. That the catholic church, built upon the foundation of the prophets and apoſtles, Jeſus Chriſt being the corner ſtone of it, ſhall always be viſible and infallible.

12. That baptiſm is neceſſary for all the children of the faithful to be ſaved.

13. That the vows of prieſts and monks, and the prayers they make, are agreeable to God.

14. That the books of Tobias, Judith, Wiſdom, Eccleſiaſticus, Baruch, and the Machabees, make a part of the holy Scripture, and are not rejected as thoſe of the pagans.

15. That the eaſtern church alſo acknowledges ſeven ſacraments, as it has learnt by tradition.

We children of the eaſtern church believe all theſe things with our heart, without any difficulty, and confeſs them with our mouth, having received the tradition which makes us believe thus, from the fathers and holy councils of all antiquity; and thoſe that have other ſentiments upon theſe points, are in a pernicious and preju-

prejudicial error. Beſides this, they ſpeak *impudently in the fury which diſturbs them*, againſt our orthodox confeſſion, and againſt the church of the eaſt, and murmur againſt it with the utmoſt inſolence, endeavouring to ſhew that it is fallen into the opinions of obſcure perſons, and has abandoned the cuſtoms and rules of its fathers, which the veſtiges of the ſame fathers have authoriſed, and the Synods have confirmed, as that of *Conſtantinople* under the patriarch *Cyril* of *Berœe*, and another a little after, under the patriarch *Parthenius*, ſurnamed the old, which condemned ſome infamous articles under the name of *Cyril Lucar*, and rejected them as prodigies and falſhoods agreeing with the whims of the *Calviniſts*. And the refutation of thoſe headleſs chapters of *Cyril*, in which his falſities were overthrown, was put in the archives of the great church. Therefore having ſigned, we certify all the articles above-mentioned to all thoſe that believe and profeſs the true religion.

Given at *Pera* the 18th of July 1671. Signed, *Bartholomew* of Heraclea. *Jeremy* of Chalcedon. *Methodius* of Piſidia. *Metrophanes* of Cyzicus. *Anthony* of Athens. *Joachim* of Rhodes. And *Neophetus* of Nicomedia.

From the Liturgy of S. James, *for* Jeruſalem.

ALmighty God have mercy on us, O God our Saviour have mercy on us. O God have mercy on us according to thy great mercy, and ſend thy holy ghoſt upon us and upon theſe gifts. That enlivening ſpirit who reigns with thee, who is conſubſtantial and coeternal with thee, O God the father, and with thy only ſon, who has ſpoken in the law, in the prophets, and in thy new Teſtament; who appeared and remained in the form of a dove upon Jeſus Chriſt our Lord at the river *Jordan*; who deſcended upon thy apoſtles in the form of fiery tongues in the chamber of the holy and glorious

glorious *Sion*; ſend now that moſt holy ghoſt upon us and upon theſe holy gifts: that by his holy, beneficent, and glorious preſence, he may make this bread the holy body of Jeſus Chriſt. R. Amen. And this chalice the precious blood of Jeſus Chriſt. R. Amen.

The mixture. The union of the moſt holy body, and of the precious blood of the Lord God Jeſus Chriſt our Saviour.—Grant thy grace may make me worthy of receiving thy ſacred body, and thy precious blood, for the remiſſion of my ſins and eternal life.

The Liturgy of S. J. Chryſoſtom *for the patriarchat of* Conſtantinople.

WHerefore we offer to thee this reaſonable and unbloody worſhip; and invoke, beſeech, and ſupplicate thee, to ſend thy moſt holy ghoſt upon us, and upon theſe gifts ſet before thee. Amen.

And make this bread indeed the precious body of thy Chriſt. Amen. And what is in this chalice the precious blood of thy Chriſt, changing them by thy holy ghoſt.

—And make us worthy by thy powerful hand, that we may be partakers of thy immaculate body, and of thy precious blood, and by us all the people.

Let thy holy body, O Lord Jeſus Chriſt, be to me for the remiſſions of my ſins; and thy precious blood for eternal life.

Grant me, O Lord Jeſus Chriſt, thy holy body for the remiſſion of my ſins; and thy precious blood for eternal life. And in thy ſecond coming number me with thy juſt and elect ſheep.

We give thanks, O clement Lord, the benefactor of our ſouls; becauſe thou haſt alſo this day judged us worthy of thy ſuperceleſtial and immortal myſteries; direct our way, and confirm us all in thy fear; keep our life; eſtabliſh our ſteps, by the prayers and

and ſupplications of the holy mother of God and ever virgin *Mary*, and of all the ſaints.

From the Greek Liturgy uſed by the Ruſſians.

O Lord, who art full of goodneſs towards mankind, we ſay alſo with the heavenly virtues, thou art holy and moſt holy, thou and thy only ſon and thy ſpirit: thou art holy and moſt holy, and thy glory is infinite; thou haſt loved the world ſo far as to give it thy only ſon, that he who believes in him may not periſh, but that he may have eternal life. After having fulfilled his miſſion for us, the night that he was delivered, or rather that he delivered himſelf, having taken bread in his holy and unſpotted hands, and having given thanks, having bleſſed, ſanctified, and broken it, he gave it to his holy apoſtles. Take, eat, this is my body which is broken for you for the remiſſion of ſins. *Choir.* Amen. Taking likewiſe the chalice after he had ſupped: drink ye all of it, this is my blood of the new teſtament which is ſhed for you, and for many for the remiſſion of ſins.

We remembring the ſalutary command which was given to us, and all that was done for us, the croſs, the ſepulchre, the reſurrection the third day, the aſcenſion into heaven, the ſitting at the right hand, and the ſecond and glorious coming: we offer to thee the things which are thine, and which come from thy gifts, in all and in every manner.

The people, O Lord our God we praiſe thee, we bleſs thee, we give thee thanks, and we beſeech thee.

We offer this reaſonable and unbloody worſhip to thee, and we beſeech thee to ſend thy holy ghoſt upon us and upon theſe gifts. Make this bread the precious body of thy Chriſt. *Deacon.* Amen. And what is in this chalice, the precious blood of thy Chriſt. *Deacon.* Amen. Changing them by the holy ghoſt. *Deacon.* Amen,

Amen, amen, amen. That they may be to thoſe that receive them for the purification of ſoul, for the remiſſion of ſins, for the communication of the holy ghoſt, for the accompliſhment of the kingdom of heaven, and for confidence in thee: and not for their judgment and condemnation.

We alſo offer this reaſonable worſhip to thee, for thoſe that reſt in the faith, the firſt fathers, the fathers, patriarchs, prophets, apoſtles, preachers, evangeliſts, martyrs, confeſſors, the continent and all thoſe that are conſummate in the faith: chiefly for the moſt holy, immaculate, moſt bleſſed and glorious *Mary* our Lady, mother of God and ever virgin. S. John Baptiſt the prophet and precurſer, the holy and glorious apoſtles, St. N. whoſe memory we celebrate, and all the ſaints, by whoſe prayers grant us, O Lord, thy protection; and remember thoſe that are dead in the hope of the reſurrection to eternal life. For the ſalvation, protection, and the remiſſion of ſins of the ſervant of God N. For the reſt and deliverance of the ſoul of thy ſervant N. that it may be in the luminous place, where there is neither ſorrow nor lamentation; and that thou mayſt make it reſt, O Lord our God, in the place where the light of thy countenance ſhines. ——

O Jeſus Chriſt our God look down upon us from thy holy habitation, and from the glorious throne of thy kingdom; thou who dwelleſt in heaven with the father, and art here inviſibly with us, make us worthy by thy powerful hand to partake of thy moſt pure body, and of thy precious blood, and to diſtribute it to all thy people. Lord have mercy on me a poor ſinner. *The prieſt and Deacon ſay this three times, adoring; and the people alſo adore.*

The prieſt holding up the hoſt ſays: holy things for the holy. *Choir.* One only holy, one only Lord Jeſus Chriſt in the glory of God the father. Amen. ——

Deacon

Deacon ſays: Give me, Sir, the holy and precious body of God and our Saviour Jeſus Chriſt. *The prieſt gives it into his hand ſaying:* I give thee the precious, holy, and moſt pure body of the Lord God our ſaviour Jeſus Chriſt, for the remiſſion of ſins and eternal life. *The Deacon bowing near the altar prays as the prieſt, who takes the holy hoſt ſaying*: I believe O Lord, and confeſs, that thou art Chriſt the ſon of the living God. who cameſt into the world to ſave ſinners of whom I am the chief.

I am not worthy thou ſhouldſt enter under the vile roof of my ſoul; but as thou didſt vouchſafe to reſt in a cave, and in a manger of beaſts; to enter into the houſe of *Simon* the leper, and to ſuffer a ſinful woman like me to approach to thee; vouchſafe alſo to enter into the cave of my unreaſonable ſoul, and into my body how defiled dead and leprous ſoever it be; and as thou didſt ſuffer the mouth of the ſinful woman to kiſs thy moſt pure feet, do not abhor me tho' I am a miſerable ſinner: thou being full of goodneſs towards men, permit me to partake of thy moſt holy body, and of thy precious blood.

O Lord our God pardon and remit me the ſins I have committed againſt thee knowingly or ignorantly, by word or by deed; pardon me them all, thou who art goodneſs itſelf; and by the interceſſion of thy immaculate mother ever virgin, grant that, without incurring condemnation, I may receive thy precious and moſt pure body for the ſalvation of ſoul and body, becauſe to thee belongs the kingdom, &c.

The prieſt gives the chalice to the deacon, who ſays: I come to the immortal king, I believe, O Lord, and confeſs that thou art Chriſt the ſon of the living God, &c.

The prieſt ſays to him: Servant of God deacon N. thou communicateſt of the holy body and precious blood of Jeſus Chriſt for the remiſſion of ſins and eternal life.

Going

Going to communicate, the people elevating the chalice to ſhew it, he ſays: approach with the fear of God, and with faith. *The choir anſwers*: amen, amen, amen; bleſſed be he that comes in the name of the Lord.

The communicant receiving ſays: I believe, O Lord, and confeſs that thou art truly the ſon of the living God.

The prieſt ſays: Servant of God N. receive the moſt holy body and the precious blood of our Lord Jeſus Chriſt.

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